M 2066

Monday, October 18, 1971

Group III

New York

MR. NYLAND: Well, it's as bad as double parking. I wouldn't ask you if you are comfortable because that's your own affair, really. I can ask you, I hope, at least that you keep on being interested in what we talk about.

Let me explain one thing about this particular group. It is a Monday group, I said last week; you understand that it is just temporary that I am here. This time is the third and next week will be the fourth. That will be (the) end of that. The Monday evening will continue, but the emphasis should be, in my opinion, much more on the realization that Wednesday and Monday belong together. It is not just that you come here - and a little bit of an overflow at the present time, maybe because I am here - but if you have really an interest in Work, you should come Wednesday also. And you should continue to come on Monday when there are a few people who will talk to anyone who is interested in principles of Work.

How will I say it? Work is really not connected with a particular person. It can be, and in many times - I mean, many times it is since a certain person

speaks about it. But when you once understand what is meant by Work - and particularly when it is Work on yourself and for yourself, for your own good, as it were - it shouldn't matter who tells you, because you come with an idea that you want to be fed or want to receive something for yourself which you can use. And for that reason, if there is anything in a Monday, of a group of people who do come together for the idea of an exchange of concepts and ideas which undoubtedly many of such you could use for yourself, you should get a little bit rid of the idea for yourself that they should be only communicated or that it would be easier for you to hear them from one particular person. It's not that I want to efface myself, because that would be quite nonsensical, but at the same time, the emphasis should be much and much more on your wish to Work. And if you actually want to Work, if actually you really wish, I disappear in the background.

But you come next week; we will talk more about that. And I don't want to take up too much of your time now to talk about such things which I think even are platitudes.

You come here now, you stand, you stand for a little while. And it has to be worthwhile for you to see what is what about Gurdjieff and the ideas of Objectivity, Work on yourself, concepts of little "I", what it ought to do, how it can be approached, what you should be, how you should perhaps become, and what is needed for such understanding of actually to know what is Work for yourself. So again we will have questions, if you like. And again I say, it is mostly for Monday people or for those who already know something about the ideas, so that it is not necessary for me to explain from the bottom up and try to convince you. In the first place, there is no desire on my part to convince anyone about the ideas of Gurdjieff, for the simple reason that if you want to know, find out for yourself and try it. If you then come to conclusion that it is worthwhile, you will continue. If

you don't know how to apply it, keep on asking. If you're sure that you apply it correctly and find out that there is something that is worthwhile enough, you will continue. And if you don't, then of course you gradually disappear.

Much of the stuff in the beginning for new people is based on a little bit of curiosity that is then being told to them. And they go home and say, "Yes, yes, I know all about Gurdjieff," so that is perhaps in many cases quite satisfactory. It's not for us. This kind of Work is work for a lifetime because it has to do with life. And it can give you, in your time - that is, in the time devoted to your life - your devotion to Work to understand your life and to find a solution to the question of what is this life for me and what should I do with it. So that immediately excludes curiosity because the accent is then on you and not on - Gurdjieff. You will say, "What is it that Gurdjieff can tell me?" And when you're interested in you--me--that is, that what you are, and if there is a question about it, what you ought to do about yourself, then of course Gurdjieff can give you an answer to that.

So, who has questions now, maybe in reference to what we talked about last week, or maybe something new? What is it that's on your mind? Yah?

John Goldman: John Goldman. What is the possibility--is there a limit to the possibility that a person can evolve and to know and understand without con--contact with the Work or someone who has evolved to a greater level than he?

MR. NYLAND: Oh, I think so. A person can evolve in almost any direction where his inner life is concerned. Certainly. He can learn a little bit about himself and become very very well acquainted with what he is. The only difficulty is, he tries to study a variety of different kind of philosophies or religions, is that he's really not absolutely sure. If you study any of the philosophers or any of the religious systems or any kind of a dogma or doctrine - and there are many, many on the

face of the Earth - you will have a chance, of course, to choose what you like. The question is: Will you stick to it and will it give you what you really are looking for? I think at a certain point you may be satisfied and then you say, "Well, I'll find it in this direction or the other," or, "I'm sorry I was not born in--in the Middle Ages," or, "I would like to go to Samoa and live there." I do not know. But there is absolutely no--no difficulty even in assuming that one can develop. You don't have to have Gurdjieff for that.

I think there are many religions not only that they claim it, but I think there are many people (that) are very happy and satisfied with their religion. It all depends what you understand by a religion: If it is a relationship towards God; or if it is a philosophy that you can talk and talk about a variety of concepts; or if it is psychology that you have a little bit of an insight in what makes a man operate; or if it is in the scientific direction of the accumulation of facts on which you then can base certain laws that you understand, and utilizing whatever you find out scientifically for certain purposes of application and, let's say, if it happens to be physics or chemistry or even botony, that then it can be helpful to mankind as a whole - all of that are definite directions in which a man can be satisfied in the devotion of his life to it. But you see, we narrow it down a little bit when we say that all of that, that exists on the Earth, is to great extent quite superficial. It doesn't really touch the surface, then only lightly here and there. And if a person remains satisfied in the accumulation of many data, and without analyzing them and without synthesizing them or building up anything, or if he feels that in his life it is quite sufficient to become a good man and when he dies that he is content that he has lived in accordance with certain rules - you see, the principle that is involved is really quite a different kind.

We talk about a conduct of one's life on Earth as it is on Earth, not by withdrawing and not by belonging to a certain sect and not by fighting among each other that one dogmatic statement is better than something else. We talk about a personal development of a man. And we call it simply evolution. Now if it is evolving, it means it has to get away from the Earth, otherwise, it's--it is just a changing on the surface of the Earth. As long as anything that I do remains with the Earth and connected with it and then becomes, you might even say, very useful or even a little bit more purified, I probably can be quite satisfied as far as this life is concerned. But I do not know if there is a chance for another life, and maybe I don't even want to know it. It depends entirely on my viewpoint. If I think that this life is worthwhile enough to live it and that I will die satisfactorily having tasted everything that I want to accumulate and be quite happy in the end, nobody can--nobody can take fault or criticize it. There is nothing in a person that would object to anyone doing that kind of a thing.

So, if you ask the question, it's a question, what do you want, not what someone else has been doing and not how many philosophers can go on the top of a pin. I do not care, because when it becomes a personal question, it is of no concern of someone else. And really, in the beginning when it is personal, I have to deal with it myself and I don't--I don't care about someone else. But that is true for every person. So if there are some people who have similar objects and ideals in view, they of course can exchange such ideas for their own benefit.

What is it, really you want to know?

John: If a person is not in contact, if--if I live my own life in the same level as I've been living it up to now and make certain efforts purely subjective to myself, is it still possible that I can evolve as--as much or to as great a degree as I could with the help of someone who has evolved to a higher or greater degree than I have?

Are--does one position--

MR. NYLAND: You know, would you like a theoretical answer? Because this is just theory. What prevents you from finding out yourself? You see, you immediately are faced with a choice: What will you do? Supposing I say "yes", what then, for you? Will you take my word for it, that you then continue simply the way you have been doing, and because of I saying "yes", that you will not have any questions further, or perhaps even relent after ten years? What guarantee is there? That's why I say the question is completely theoretical. And if you want a theoretical answer, the answer is also "yes", but under--undoubtedly not for you, simply because you won't live long enough.

You cannot investigate everything. And even if you did, you will not know what you are unless you happen to apply something that has to do with that kind of self-knowledge which we call objective. But that involves then that you want to have an aim which needs objectivity. Now if you don't want that and you want to remain subjective, in your subjective life, if you lived two or three hundred years or Methuselah, you would find certain things for yourself of freedom. And then that freedom could really be called maturity, ultra-maturity, super-maturity, and then at the end of that kind of a life, you may be free to choose. But again, you see, you don't know what you would want to choose. Do you want to continue with your life after death? Do you want to come back as a form of reincarnation? Do you want to fuse with God? Do you understand higher levels of being? Do you understand anything about angels and archangels and God as infinity? You see, you will get stuck on all of it.

If the question is, "If I just continue with my ordinary life, will I become a conscious man?" the answer is, "No, you won't." There is a slight possibility that somehow or other you have accidental happenings, something that takes place

without your wish and even without your knowledge, but that might leave such a mark on you that you could be changed. Such an accident we call a shock which really shakes you up. And because of that, maybe as a result of suffering or certain other conditions which are tremendously terrible for yourself, there may be a certain insight that is formed. But again, it happens so seldom. And in all probability, any person who simply continues to live his life on Earth without giving offense to too many people, will not find, as we say, Objectivity.

Now if you know what Objectivity means, you will then know what I'm saying. But if you don't know it, it is just a little bit of a word. Don't you think it's a useless question?

John: No.

MR. NYLAND: You don't? Well, then we let it go.

Other questions, but not useless.

Joyce Weintraub: Mr. Nyland?

MR. NYLAND: Yah?

Joyce: Joyce Weintraub.

MR. NYLAND: Yes.

Joyce: Two weeks ago I asked a question about Work attempt--making Work attempts from emotional states. And you said that I should try to Work simply and report on it. So, I wasn't here last week, but I've had two weeks. And the first week - well, it--there's been a change today, in the Work attempt I made today, from what happened all during the first week. For the first week I made attempts at simple times. I usually have to lie down with my son when he takes a nap. And when he goes to sleep I leave the room quietly and slowly, so I try making Work attempts then. And there were other times, when I was making dinner, when I was alone and simple and I tried making attempts when I was once cutting some mushrooms

and once cleaning some shrimp. And--

MR. NYLAND: Now, you don't mind if I interrupt you. Because you have mentioned now several times that you have made Work attempts. I think let's definitize it. What is it you did? When you use that word, when you say, "I made a Work attempt," what did you do?

Joyce: I usually tried to relax and I tried the draining exercise, some of the time. I tried to come to myself to the best of what I know that means.

MR. NYLAND: Well, what is the best, what is the best that you mean? How can you put that into words? Draining is no Work. Relaxing is not Work. Coming to yourself could be Work. What is it?

Joyce: I try to be aware of my body alive and existing.

MR. NYLAND: Is that all?

Joyce: And--

MR. NYLAND: What do you understand by awareness?

Joyce: I'm not sure. This is where I'm confused.

MR. NYLAND: Yah, I'm afraid you are. Didn't anyone ever mention the word impartiality to you?

Joyce: Yes. That was today. I--I felt the Work attempt I made today had--it came after a moment of frustration from one that I had tried similar to all these others. And I, in more or less a prayer, I prayed for something to help me somehow. And after that I proceeded to make another Work attempt. And it was as if something in me that was not good, and I felt something that anticipated results had surrendered. And the Work attempt had the quality of, to me, not caring. But I think it was more towards impartiality than all the others have been.

MR. NYLAND: Joyce, it was not the first time today that you heard the word impartiality?

Joyce: No.

MR. NYLAND: Why didn't it have any meaning when you heard it before?

Joyce: I don't know.

MR. NYLAND: Wasn't it emphasized that it was something that almost is the central point?

Joyce: Yes.

MR. NYLAND: And?

Joyce: I'm trying to understand it.

MR. NYLAND: You cannot understand what it is?

Joyce: I don't think so.

MR. NYLAND: One says sometimes, "It leaves me cold," but that may be that I have no interest. I explained it, I think last--last week, that it is a very active state in which there is something in me that becomes impartial to myself. Has that been explained?

Joyce: Yes.

MR. NYLAND: You said yes?

Joyce: Yes.

MR. NYLAND: If it has been explained, have you tried it that way?

Joyce: Yes.

MR. NYLAND: How?

Joyce: Trying to have something outside of me be aware of my body, something that is not attached, not physically, but just unattached to what my body might be doing or what my feelings are, what my thoughts are; trying to have my mind empty--

MR. NYLAND: No, no, you're skirting around it too much. It's not clear.

When I say I want to Work on myself, not only that I have the wish for that purpose,

but I want to create something that I call Objectivity. Even when I say "coming to myself", I mean by that my real Self, which is something quite different from my ordinary self. When I use the phrase, "to be--have something present to me", that what I believe could be present or what I wish for, could be of the nature of God, or something, in any event, of a higher form of living. Now whatever it is that should be a result, I have to start out with a very definite something that I call an effort. And the effort in our terminology is that I try to create something which is different from my usual natural state. And I call that little 'I'. And I wish to discuss little 'I' then with anyone who can tell me what is really meant by little 'I', particularly when it has to do some Work, and, when I want it to function, what is its function. So then I start to think about that and not just assume that I already know.

I first want to find out what is the reason that a little 'I' should be created. The simple reason for that is, if I continue to think and feel the way I am, I remain subjective. I would like to have something objective in my life. Then you can ask, "Why?" The answer is: My subjectivity binds me to this Earth and my wish is to have freedom from this Earth. Again you can ask why. It is simply that I, as a human being living on this Earth, have an idea that there is a responsibility for my life and that responsibility comes to an end when I die and leave this Earth. My question then is: If I actually leave this Earth, is that all there is to it? Or is it possible that that what I consider now life on this Earth in my body, when the body will die, is there a possibility of life continuing? Now that, you might say, is based on a certain hope or a belief that it is more logical for you to assume that either one or the other. And if you decide that it is logical to assume that life could continue, because at the present time, without any doubt, you are attached to your own life and you would like it to live forever and ever, then it is reasonable to ask a question, "How can I do it?" The reason why I believe that Objectivity is an answer is simply

that if I continue with my subjective living, at the time when I die - and my body dies with all the different attributes of the body and the different organs which are now functioning in an unconscious way - that then all that I could claim is life itself. And not knowing life for myself without my form, I really will be up against it in defining what is this life. And the simplest would be simply that when I die, that life, if it exists, is again joined with the totality of life.

I think it is necessary to start to think a little bit more about such questions even before you make an attempt for Work, so that it is clear for you why you actually want to make such an attempt. If that is not clear, you have no particular motivation. When I say I want to be free from my subjectivity, I also must have a reason for that. And then I look at myself in ordinary life and I get ideas about myself. And I see that energy is being used in one way or another. I see that I am quite unreliable; that I sometimes say things which I don't mean; that I feel that I have no control over certain actions; that I am really at the prey of many people talking to me, and I agree with them, usually with the last speaker; and that it upsets me that I have no judgment about what I actually should do or should not do; and that the rules for morality as it is explained in different religions is sometimes one way or sometimes the other. And all of that, for myself, is really an untenable state.

I just don't like it, to be called a man and not to be able to be one. And it is really for that reason that I say: Can I find it in the subjectivity and ultimately be free? And of course we come back to the first question. The answer is: No, you cannot. You have to wait until you die. And if, when you have died or just before, you could say that you have reached that kind of maturity that I mentioned a little while ago, I think you're very fortunate. But in all probability, and I would say without any further question, you will not be there. You will die exactly as you are now, with a little bit of more information about the rest of the world and maybe about

yourself. But as far as losing energy where you feel you ought to be able to control it, I don't think you get anywhere. After a little while the interest in life dies down, and then the world, becoming smaller, may make you think that you have conquered part of it. The real reason is that you have excluded a great deal of the world that was of no further interest to you. And the smaller it becomes, the more you will think that you are the king. And of course it's nonsense, and you know it.

You understand what I mean?

Why do I want to Work? In order to free myself from the bondage of my humanity, my human-ness. Why that? Because I believe that that what is in man as life is godlike. But for that I have to assume that there is something in me that corresponds to that what is outside; and when I say life in me, life in others, life in plants and animals, life as I know it, continuing with life as existing, not only that it happens to exist and dies, I must assume that life will continue to exist wherever it happens to be. Because if I believe in the eternity of life, I cannot assume that life that is now within me as a body, will die because my body happens to be a little instrument that is not useful anymore.

I think those questions first have to come before you really will know what you want to do with your life. But if you do wish to know and if you come evenlittle bit by little bit to a conclusion that you ought to Work, then try to find out what is really the wish that I now want to put in action or apply. It must have something to do with an objective possibility if my aim is to be free and then live in a li--in a--on a realm--in a realm of an objective world. Where this objective world starts and where it would end, and if there are different gradations of Objectivity, I'm not further interest--I have no interest in it now.

I am only interested in that what I am at the present and want to have freedom from that what now binds me. So it is a question first of the subjectivity being stopped

and my life continuing in such a form which I--which I then could call more objective for me. Now if, in that process wishing to do that and Working towards it, I will also become a different kind of a man and gradually understand myself better and then, already affected by the wish for consciousness and the aim that I have to work for it, that gradually there should be a result on myself from such attempts. Even if I would say that it may not be possible for me to become a completely conscious man and a conscientious one - maybe the idea of a harmonious man is far removed, but it is worthwhile enough to strive towards it and to walk on the road, having the assurance that I am on the right road. I find out that I am on the right road when something of that kind of knowledge is added to me. And that gradually, in trying to Work, I reach more and more the conclusion that that what I am has certain qualities. And that I want to make sure that the qualities I discover are truthful enough in an absolute sense because I've heard somewhere that truth will make me free. I do not know what it means until I am really free, but I do know that in the wish for freedom I discover that at certain points I am bound. And I start with that kind of a bondage.

So when I now start to define a motivation for my wish to Work, I start out with the knowledge that that what I am is not satisfactory for me to live as a man ought to live. Then I have a very good motivation, because then I will do something about about it. Then, what do I do?

Never forget that I want to introduce something objective, which means I want to introduce something that is free from my subjectivi--subjectivity at the present time, because my whole fight is to become free from subjectivity, similarly to the time that I will die with my physical body. And when I die and my physical body dies and my mind dies and my feelings die, I want to have something that could continue to live which I still would like to call 'me', because I'm interested in

my life and I don't want to give my life up simply because my body happens to die. There is a great deal in my feeling and in my mind that is worthwhile; and sometimes I say it is even more worthwhile than my body is. But for that reason, perhaps that what I now possess as a mind or as a feeling may have to be changed in some way or other to become a container for the continuation of my life. And that is really the purpose of Work. It is a preparation for one's death, to be able to continue after death in living or to live in that what I have prepared for. When Christ says to prepare mansions in Heaven and that He went up, as it were, leaving the Earth in order to do it, He meant by that - and this is a result of the method of oneself and Working on oneself - the preparation of that what is not subject to the laws of destruction as they prevail on the Earth.

I think, Joyce, if you deepen your feeling about your wish to Work, you will understand much more what you ought to do. And then you can do it, when you ask very simple questions based on such principles, not on the principles just having heard here and there that you ought to observe yourself and that you ought to relax and that you ought to have a little bit of a--impartiality, somehow or other. It is much too vague and it doesn't really help you much. It can help you emotionally by having a good feeling of wanting to do something; and that of course is laudable, that is very necessary in one's life, particularly when you suffer every once in a while and many things come up which remain questions. But at the same time, if one wants to Work, first try to become clear about motivation, about a method, about what is Work, about the reasons why, about what might it lead to and is that what I want to go to, is that clear why I want to Work now.

Think about it, Joyce-- (J.W.: Thank you.) -- and bring some more questions up of that kind, if you want to, next week. All right?

Joyce: Yes, thank you.

MR. NYLAND: Good.

Enid Wolfe: Mr. Nyland?

MR. NYLAND: Yah?

Enid: Enid Wolfe.

MR. NYLAND: Edith?

Enid: Yes.

MR. NYLAND: Enid.

Enid: Yes.

MR. NYLAND: Yes.

Enid: I had an experience last week. For two days, with almost every time I made a Work attempt, I had a similar experience which was my body began to feel as if it were lifeless and--

MR. NYLAND: Lifeless or lightness?

Enid: Life.

MR. NYLAND: Life.

Enid: And I felt as if my life were flowing out of it and into a--something which was observing it. I--I could--I felt that my life was separated from my body and--

MR. NYLAND: No, darling, no, no, no. Don't let's continue on that. No, no. Life--it's already bad enough: it is separated from life totally because it happens to be born in your body. Now we're not going to add insult to injury. Try to become more clear about Work.

You wish to observe? What it is that does the observing? What is the possibility of an awareness? Where is it located and what does it do? Those are the questions we want to talk about. Logically, it is a separation of something. But

that what is separated has the quality of what I called objectivity. And then I give that objectivity, in the form of a little 'I', Work to do. And I ask it: Will you please observe me? And observe me as I am: the way I happen to walk, the way I happen to manifest, the way my life at the present time is expressed. You ask that: Is it possible for this little 'I' to give me information about myself? Because I'm interested in that information. I'm more interested to make sure that the information I get is reliable, so it is not changed by my thoughts about it or by my liking of it. I want to have it as pure and as simple as I can make it. And I hope that this little 'I' can actually answer that particular question for my purpose of obtaining real self-knowledge.

Now try to apply that in whatever your question was, because you were all off. Do you understand it?

Enid: Yes.

MR. NYLAND: All right. Then try to Work that way this week, in a simple, way, as if something could exist that becomes aware of your self existing in a certain manifestation - and we say simply of walking or whatever you are doing or in whatever your arms happen to be, in the posture, the way you stand, in the voice you use, whatever it may be. Any kind of a manifestation will do, provided it presupposes that there is a little 'I' observing you, and not your real mind. I say, real mind: That is the mind which all the times comes to the foreground, telling you that already it knows and keeps on thinking, without having any knowledge about awareness.

Don't let me go into detail too much of that, because it is a question, not that I don't want to explain Work and Work, and again and again, but it is at the present time a little useless. You've been in contact enough with it that you can find out. There is ALL AND EVERYTHING to read. There are a few tapes that you can

listen to. There are enough people you can ask such questions of what is really Work. Then, at least, we can talk a language. Otherwise, why should I waste my time? I, really, I don't want it. There're other people who can tell you, probably much better than I can. I want to talk about perspectives and reasons for Work on oneself, as a human being existing now, having questions. And if there is a reason why such questions could be answered and what would be really a result of such an answer - what can it do for my life in giving me an actual conduct so that I can live in accordance with it? What is it that it can give me as insight into myself? What will it encourage in me, as a desire, inspiring me, as a result of an aspiration which I receive many times from the outside, and I want to translate it into something that is more useful to me within myself as inspiration so that I have a desire to get up in the morning and actually wish to live. That's what we want to talk about.

Okay, Bill. (Turning of cassette)

All right. Now, questions - as I say, of that kind. Why waste time? We can talk about lots of things, and part of it may be quite interesting. But we're here to talk about very specific ways of how to live. What can I do with my life when I am in the midst of all kind of questions I cannot solve? What is it that I must do when I have been terribly stupid in making statements or doing things that were wrong, and afterwards turn out to be wrong because I'm weak or because I'm selfish or because of all--I have all kind of vices that I want to overcome? What is it that I must do in relationships with people? Why is it that a person is lazy? Because he's born on Earth? Why is it that Earth has such difficulties for me? Why is it that in my life my body predominates? When I have a mind and I want this mind actually to be king, why isn't it? I want to put it on a throne and it doesn't fit. Why is it that I get stopped in my feelings at a certain place and I cannot continue? Even if

I say, "I want to continue to feel," what can I feel? And if I try to deepen it as an emotional quality, also I get stuck. At a certain point, I give up.

These are the problems that faces a person who is starting to think and becomes quite serious about his life. We don't talk really and don't want to talk about all kind of ordinary things that of course exist in life - we know it - day, after day. You go out of the door; you're already back in your ordinary unconsciousness. We want to talk about a way out, about the possibility of something that I could use to apply it, in some way or other, that it can give me the satisfaction of, in the first place, of knowledge; and the second place, of an understanding; in the third place, of a level of my being, being at a certain level, not necessarily of this Earth, as yet, but to understand myself as I am, within myself, with my inner life, with my essential qualities, with that what I call essential essence as a form of my life existing within me and the realization of a magnetic center that tells me at times that it wants to be let out when it is my life center.

Such questions you must learn to ask, because it's so little use to talk superficial things. They don't last at all. As I said a little while ago, you agree with the last speaker because you have no opinion. You get stuck in many things, not knowing what to do, so you do the best and it turns out not to be good at all. And all the time one loses time, energy, lives in superficiality, not knowing really what to do and fostering more and more laziness, because of "progress is our most important product". Or you get into politics and you see this and that happen, and you don't believe in it and you don't agree with it, and you take sides, and then you are what--doing what? Taking a little spoon to move a dune of sand from one place to the other. So useless. Little speck on the strands of the Earth, sitting and watching the ocean flowing away, back and forth, ebb and flood, high tide, low tide, all the time

that kind of vibration. And we are in the midst of it, in that current, And we are taken by it and we get caught by it and we have no rudder and we cannot steer. And we are dependent on whatever someone else will tell and the influences of the outside world to which we react.

That is the state of unconsciousness and we want to get out of it because it's not--it's not becoming to a man. It doesn't belong to a man. It belongs to a man on Earth who happens to live here because of the Earth and the conditions. And unfortunate? Yes, but you cannot change that. You are born here, under these conditions. What will you do with it? How can you make good for yourself? What is it that you can utilize of the conditions under which you have been born? And what is there that you can do with your personality in order to grow out, as I call it, of the bondage of your own human qualities? What is it of God, if you want to pray to Him, when you say, will He hear me? Why doesn't He hear you when you are sincere and in earnest and perhaps not pray for the right things? And how do you know that your experiences are not right for you, particularly when you don't like them?

Come, you have come now for several weeks, months, and so forth, to Monday. You have been at the Barn every once in a while, some of you. You have heard enough about Work. What is it you have done? To what extent have you applied anythink of such ideas in your daily life? What have you found out? What manner of man are you? These are the questions we want to talk about. Who has questions of that kind?

Yah, come if you have. Yah, all right. Say. What is it?

Dick Beatty: Mr. Nyland, how can I intensify the inspiration and aspiration for more Work to get rid of my stupidities?

MR. NYLAND: It's really quite easy. The more you can accept yourself as you are stupid, the more insight you will have of yourself.

Dick: Thank you.

MR. NYLAND: The real meaning of Work is the acceptance of myself, first as I am; no criticism, no blame, no trying to explain why; only the fact of my existence as I am now and the acceptance of that by something that is not interested in criticizing it. I consider stupidities the kind of things that happen in the ordinary world and for which I am unconscious and sometimes not at all responsible.

I want to become a responsible man with, as you say, insight into myself and inspiration. I only know, first, when I have myself as an instrument which ought to be used for the execution of such inspiration, I want to have reliability in such a way that that what I say about myself as knowledge is "yes" and not "no", that there is not doubt, no question any more about my capacity. Then I can determine what to do with what I am as a machine, when there is somebody or something that can tell me "do this" and "do that"; and when it says "do this", it is always in connection with that what is more objective and more right, so that I, for myself, will know what is right. Anything that helps me to wake up is right; anything that forces me or allows me to continue to sleep is wrong. That is the morality I'm interested in. And with that as an understanding, and the accumulation--acquisition of knowledge about myself, I will also acquire the possibility of how to utilize it to the best of my advantage for growing in evolution and development of myself. For that I need inspiration. For that I need insight into myself. For that I need the realization of that what could exist and I hope could grow out. For that I need the ama--the analysis of my potentiality as potential, with the ability to bring such potentiality to the surface and make it work so that it is no longer potential. I want to put my words to practice. I want to

put essential values into my words. I want to make my activity meaningful with my inner life. I want to approach the reality of myself so that then, in that kind of freedom of acknowledging my reality, I can see a spark of the life of God.

All right?

Francisco Staffenell: Mr. Nyland?

MR. NYLAND: Yah?

Francisco: I was very inspired last Monday by--by your words, and I had a tremendous desire to Work on myself. I was able to make attempts like you told me, saying to my mind, "now, now" when I tried to make an attempt, tried to be free from my thoughts. I was able to--to make attempts in that way. And Thursday I had an experience. I stretch my arm in front of me and I was--there was something present to me in a very unusual way. Something out of me was out there; there was no description. My arm was there and there was nothing else. It was very like a flash, like something very fast that happened. And that--that was probably--I thought from--it happened so quickly, it was nothing that I even had time to do. I just got up from bed that morning. I had stood up and I stretch my arm like I have been doing the mornings before, and it happened. It was very fast.

But I was left cold there. It was--there was no even--not even a desire to do anything else because I knew that something very great had happened to me then.

But I still--I ask you this in connection with what you are saying now. I had that experience. I know that there is a possibility. But what do I do when I'm plagued, when after Thursday, I had no more desire? I -I was left really empty, in a way. Little by little I was--I knew that there was a Monday meeting again today and I was looking forward to it; but in the meantime, the weekend was empty, in a way, and I was plagued by--by temptations, by thoughts, by--

MR. NYLAND: You know--

Francisco: - desires.

MR. NYLAND: I think that when a person finally comes to the realization that something of that kind can happen, as an experience, I think that at such a time, when the experience comes as a result of his intense wish for it, all his energy goes. It cannot be helped because the wish was intense and it produced that. And it is, as it were, a kind of explosion in which that, like a flash, occurs. And the realization of that is there. You cannot place it yet. It does not mean that you cannot continue, but you don't know as yet how. The energy is lost in that one thing. It's worthwhile; it was experienced. The memory remains. The difficulty with the memory is that you would like it again and you try to describe it in the same way. And that makes you get off the road because you don't know what it it going to be. The ways of the Lord are not known. The ways for myself I wish to know, but I don't know them in the beginning. But I have a belief that I will know them in time. And then it says, "Have faith, like a mus--in a mustard seed" - that what is very small can sometimes grow out and become an oak.

But the patience that is needed for the gradual growth of something so unusual and what we call objective, in a world which is not at all objective - and also has no interest in it - together with my world which is not at all objective - and also has no interest in it - together with my own world which really is filled with a great deal of, partly negativity, but quite definitely with unconscious attempts and being educated the way I am, I have a momentum for that kind of education in unconscious states. All of that means I have to be very careful that I don't lose faith, that even if it happens once, that I know it can happen to me. But it does not mean it can happen the next moment or the next day. And maybe I have to be very patient to wait until it could come again. In the meantime, I keep on praying.

Our prayer is simply an attempt I make, any time, whenever I can, whenever the thought or the feeling happens to come to me; that I try to make that attempt to reach my self, to reach a state for myself in which I know that there is more and more freedom, more and more looseness from my ordinary existence, more and more the possibility of a little 'I' functioning for me; and the introduction always, at such a time, of what I understand as an objective faculty which could start to operate in me. This is my prayer. This is: Give us this day our daily bread. That is the meaning. My daily bread is my attempts. My daily bread is my mode--motivation for the wish to uncover how to get to the road of becoming free, by using the method as Work in the form of - I call it a mediator between me as I am, unconscious, and that what is of a higher level of being which I call, sometimes, or dare to call God for me. That is the meaning, I've said many times, of even the concept of Christ - not as the man Jesus. He was on Earth and he represented Christ in him. That is why His way was the way to His Father. This is the constancy of an attempt that I should make under certain conditions when I feel that I can make that attempt, even if I do not reach immediately the flash of an insight.

I have to have such patience, because what am I when I finally reach the possibility of evolution and can believe in the evolution itself? I have gone by means of Mother Nature and the Earth and whatever they have allowed me to become. I am an ordinary human being. And I remain, in our sense of the word, asleep. And for a long time I sleep. And I accumulate, during that period, many things as impressions and all kind of ways of thinking and associative forms of thinking and all kind of ideas about feelings and all kind of associations with feelings and all kind of habitual ways of behaving with my body. And so I say I would like to introduce a little bit of objectivity, just a little bit. I say to myself: If it can be there, I'll

be a different man. This gives me hope to Work. Then I Work. I experience something. I expect that it will be followed by such insight immediately, as if I could become God overnight. That is where I am a fool, because it doesn't work that way.

The painful road is that I have to continue and continue with making attempts: ten, hundred, thousand, then thousand, million, many, many, many times, until finally something starts in me that becomes convincing, that I know at certain times, I know, it is there. Then I don't have to have as much patience. And still the patience will have to be with me as long as I live on this Earth, because as long as I live here and I partake in the atmosphere of the Earth, and as long as I have need for my body and I have the necessity of keeping on breathing, as long as I have five sense organs which have to be fed by impressions, as long as I am a man on Earth, I will have to have patience, until finally there is either the natural possibility of being delivered from all evil or the possibility for a man, by this constant effort, to become conscious and conscientious.

Don't give up. It's just wonderful. You have a beautiful experience for yourself. Simply say "how lovely" and then continue. It doesn't mean that you have to either be ashamed or afraid that it won't come again. Of course it will come. You just continue with that. And you say, every time it is not there yet, "Don't you see anything coming as yet?", you ask the little 'I'. And the little 'I' say, "No, not yet. Keep on sleeping." And you say, "No, I don't sleep, not as long as you're there." And then the little 'I' says, "That's good. Just keep on: Work and Work and Work some more."

Francisco: Thank you, Mr. Nyland.

MR. NYLAND: You understand what I mean?

Francisco: I understand, yes.

MR. NYLAND: What other questions?

For those who are new, for those who don't know much about this kind of Work or these ideas, even for those who come to the first time: Try to be quite open. Try not to have prejudices. It--the world is so filled with it and you, really, you cannot help it because you're immature. You're particularly immature about the possibility of a development of a spiritual existence. And even if we do use different kind of terminology for a spirit or an astral body or when we say Kesdjanian, when we say a Soul - the Soul you could understand. But when everything in one's life is so completely centered on the existence of the physical body, and that what we call life is many times identified with life as it appears to be, in the form which we notice by means of our sense organs - we have no other organs to perceive—to perceive with. We are not equipped with extrasensory perceptions. We have not, in general, any possibility for being clairvoyant. We are just ordinary human beings and we are subject to the laws which is meted out to ordinary beings, simple folk, people who happen to live and happen to think a little bit about what is life worth for yourself. And now you are, as it were, confronted with a few ideas in the sense of Gurdjieff. And you don't know enough about it. And perhaps your curiosity is a little aroused and whetting your appetite. Don't let it go away now. Just hold onto it a little longer than usual. Don't consider these ideas as if they come out of a newspaper which you read one day, and the next day something else.

These ideas belong to your life as it really is and, as we call it, of course, one's inner life and that what is not easily formulated and what sometimes you only can feel. And at times, maybe, having an experience of a deeper emotion, you would like to put it in words and to find out what to do with it. Or you ask yourself

the question: What is the sense of my life? Why should I live it? And why should it be required of me that I work in the sweat of my brow and earn a living? And isn't it possible for me to be so clever that I can get away with not doing anything in particular, but maybe live at the expense of someone else? Or do it simply because I say my life is not worth very much, but I happen to be here because my father and mother, et cetera? And here I find myself.

You see, the question that has to be much more deepened is: What for? Why do I even want to continue to live? And why is it even that in this life I have questions for myself? Why should I even bother about them? And maybe for a long time you say "It's not necessary to bother. Let me just become this and that, a good artisan, or at least earn my money and not borrow too much. And if I do borrow, I pay it back again, not have any particular debts and not try to beat the police to the boat." You know what I mean.

We talk about conscience a little, of something that could start in a man who honestly wants to do something about himself and who finds himself when he is alone and thinks about himself then, and not has to put up a certain facet so that he is either liked or disliked or wants to have a promotion. We talk about inner life, which cannot be paid for in money. We talk about habits, which ought to come to light to see if they are worthwhile to have as habits. We talk about ballast which you carry with you as unnecessary movements and thoughts and feelings with which you perhaps could get rid. We talk about the usage of words in such a way that they have a meaning and not just an awful lot of cluttering up of talk-talk which has absolutely no sense. We talk sometimes about friends and what is meant by a friend, reminding you of your life, to tell you sometimes the truth - and sometimes not daring because his affection for you is not strong enough to give you information which is truthful

and might even cut off the affectional ties, the ties of affection.

We talk about love sometimes, about the reality of what a person should feel for someone else, what a person should feel for someone which is higher than he is, not living on Earth, for that what could give him, in himself, an aspiration towards something because he notices it outside of himself and he says: What are the stars for and what is the meaning of a constellation? Problems that do come up in your daily life, as well as in your reading, as well as in the interesting subjects you want to study, as well as wishing for yourself to grow up and to become a man, not only in the eyes of the world, but a man who could become acceptable to your own Soul, if from the standpoint of Heaven you could see yourself walking on this Earth. A person who need not have fear that that what he is doing can be counteracted tomorrow by someone else. A person who gradually could develop within himself a stability and a character for himself only, with a knowledge, so that that what he does, he knows, and he knows it is right for him and he has principles of his character and he believes in them.

We talk about deeper life, just deeper and deep enough to--not to be called superficial. We talk about sincerity. We talk also, of course, about honesty. We don't want to talk too much about all the vices. We know--we know them. You know them when you are by yourself. Deep down in your heart you know what you are worth. You may try to cover it up a little bit and maybe you try to rationalize so that you can live with yourself a little longer. But you know damn well what you are in reality when you're honest, only you don't always want to be honest. We talk about such things, of the necessity of honesty. We talk about having insight into oneself, to be able to change aspiration to an inspirational quality, to be able, with inspiration, to understand what it is to come to oneself in silence, to be able to have within that

what we call kindliness, the possibility for a growth in the sense of inspiration, leading naturally in that way to a knowledge of oneself which we call sensitivity to life.

These are the things that count. They count as much as your death will count. But we would like to talk about things which still can count before you die, so that then if death would come - and of course one talks about it once in a while, the reason why one dies and why it is that this lifetime has been given to one to see what can be done with it; the understanding for oneself that perhaps having a karma that has to be lived and to be understood, in which then all different other scientific thoughts can be placed together with a great deal of esoteric knowledge and astrology and the cabalistic influences and all the different religions that you can become interested in and study almost, I would say, to the bitter end if you like; to understand what is really the essential essence of such qualities of a man if he wishes to live on this Earth and become a man, what he should be as a man, I say, to be able to do what is becoming to him, what becomes him in seeing what will become of him in the sense now that he wishes to grow up and develop what is still for him a potentiality.

We talk about Gurdjieff. We talk about ALL AND EVERYTHING. We talk about all kind of possibilities of application of Work in daily life. We talk about guidance. We talk about light on the path. We talk about the path itself. We talk about the energy necessary for such attempts. We really want to find out what it is with this life; to find out as soon as we can and, at the same time, be patient to discover what are the essentialities that ought to be known and those little things which are just on the surface and a little bit of something that happens to be not of much use after some time and perhaps can already, during one's lifetime, be shed and sloughed off so that that what is left becomes simplicity of man itself, in the realization of what

is needed for his life to develop it, or as we say, to set it free; to get an answer to such questions which a man, when he starts tothink, always will be confronted by, and the necessity of wanting to solve them because when the questions are real, they will not allow him to sleep, when this what Gurdjieff calls Anulios comes and can make an appearance in your life. Anulios is your essential essential quality. It is a form of life beyond or outside or back of your manifestations. It is the motivating force par excellence, the depths of the depths, that is, that what is the center of your world and what could become for you something that tells you constantly: Try to wake up, for my sake.

What is it that a man starts to realize when he is as man on Earth and is then in relation towards all kind of higher forms of being, as life existing at different places in the Universe? What for? Why this Earth and why he himself? And what is there that he feels he wants to live for as an aim becoming more and more clear, that the aim could stay with him while he is attending to his ordinary life's duties? Not to shirk this life. To understand it and admit that it has to be lived. Not to get away from this Earth, not prematurely, but to face the different issues that are being presented, like it or not, but to face them in order to be able, I say sometimes, to eat through them and to become really something on which a friend can depend. That you could depend on yourself as having with you a friend in the form of a little 'I' which tells you your mistakes and your faults when you get ready to be criticized.

After some time, in accepting oneself and having the knowledge of oneself as one really is, one is then able to be criticized since there is no reason anymore to assume that the criticism is your fault. Criticism becomes that that what you are doing, that what you are thinking and feeling, is misplaced at times. It simply does not belong

to a man who confesses that he is through with this Earth and this life on Earth, but wishes to go up higher, if he can climb that ladder. And for that reason then, I can be done with myself in the acceptance of myself as I am and make out of myself, with my knowledge this time, the machinery which will help me to become for me my laboratory, as an experimental station, giving me, in accordance with what we call sometimes esoteric research, that what I should become by testing out, time and time again, in different kind of conditions, how this body, how this mind and how this feeling would react and does react in such conditions by prescribing the rules for such an experiment.

You see, we talk about life in that way. And it is so necessary that you understand it now, more and more, on this Earth, when the Earth itself, when the people who are living in an unconscious state and not knowing, really, where those who talk-talk cover up their ignorance many, many times, and where you, not knowing how to behave, simply go from one thing to another. It's not necessary to experience all foolish things. Just select, at certain times, very simple ideas and then try to conform with the application and the knowledge that it will give you, as an experience, as a result of such application. This is the way one would like to live if one could, so that the solidity within yourself can actually ward off the influences of the outside world and that only that what could penetrate and wishes to, is information of a higher order belonging to archangels, belonging to the All-Quarter-Maintainers, belonging--after some time, maybe, could come to--down to one, as the love from the All-Loving-Father-Absolute.

Try to think about such things in your life, And then maybe Work can find a place and you will know then that, by the application of that what is little and what

you can know - which is also very little - and the application - which is also very small - in any event, could give you the verification. Verification is vérité; vérité is the truth. That is, what is truth for you, you get by the verification of the application of ideas in this world, in your life, in your world. This you must understand that Gurdjieff lived only for that reason, not to write a book, but just to communicate an impartial criticism of the life of man; impartial because otherwise he wouldn't know what to base it on; but a criticism to see what is really right and what is not right, and to come to grips with your inner life and not to be ashamed of it.

Don't leave just because you--you say "okay". Don't make superficial remarks. It doesn't fit. It's not that you have to have tears in your eyes and it's not a question of being emotionally so affected. I don't mean that. I mean just seriously what is the value of your own life, and consider it when you get home and you think about it and that perhaps you also could do something. I don't care what you do, provided you do it, that it doesn't stay in your mind as a little bit of a thought or that you don't start to glorify and having a lovely feeling.

A man is a man, which is a person who can do, just doing, who can Work in the vineyard of the Lord, if he has any religious concepts within his life. But in any event, he wants to till the soil to make that what is most precious to him, to make it grow up, I say, once in a while, like a plant and a flower, but not looking at it all the time and taking it out of the soil and seeing how far the roots have gone. You would kill it too much. Results of your Work need not be justified, need not be analyzed. We don't have to apply psychology to it to find out if the analysis is the same for one person or another. It is your life that is considered. It is your plant. It is your way in the soil provided by you, how this plant could grow and become a

flower and bear fruit for you again. And in the surrounding, whatever it may be, whatever are the difficulties of keeping the little plant alive, whatever it is that may be necessary, not to give it too much sun, not too much water, to keep the soil porous, to make sure that it gets enough food, that it can even breathe - that for yourself such a plant could become, in its flowering, your little 'I' grown up to become your real friend in this inner life of oneself and lead the way gradually to an understanding of how to become a conscientious and a conscious man who has in his harmonious aspect the will to live, even on this Earth, and wait for the time that his karma belonging to this Earth will be ended and he, as it is said, is called and then perhaps is chosen.

I hope to see you next week. Have a good week. Try to think about Work. Try to remember a little bit of it. It's for your good, you know. It's really necessary to come to grips with your inner life. Don't let it slide too long. It makes it very difficult when you get too old. Don't let crystallization set in too soon. But make sure that that what you know is right and not just false or your own interpretation. Check your interpretations with the truth of ALL AND EVERYTHING. It will help you a great deal.

Good night.

END TAPE

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